

A

REVIEW

OF THE

Affairs of *FRANCE*:

With Observations on TRANSACTIONS at Home.

Saturday, April 28. 1705.

IMade a long Digression in one of these Papers, concerning the Blessed Temper of Peace, its Usefulness and Necessity at this Juncture of Time, especially throughout the whole Nation.

I have pursued it in my last, with respect to the *Scots*, and the Matter of the Executions there, which some People are mighty willing to improve; not to the Breach of the Peace between the Nations only, but to the Interruptions of our Peace here, and the making all the Extrajudicial Methods taken there, be the Actions of a Party here.

It is to me a certain Sign of no Inclination to Peace in that People, who seek Occasions of Dissatisfaction, and form Matters of Disgust, to keep open the Breach of Parties, and show their Diligence, by Tacking other Peoples, nay, other Nations Crimes to our own, in order to blacken a Party with what they are no way guilty of.

On these and several other Motives. I find to my Disappointment, a General Exhortation to Peace, not sufficient in this case.

Indeed I little thought there could be any such thing as an occasion to Explain the Term, and tell what I mean by Peace; I thought all the World had understood what was the meaning of Peace.

I found all Parties gave even an Unexpected

Reception to my Exhortation to Peace, and every one cryed out, *Ay, it is very true, we are all undone without Peace; we are all for Peace*, every Man professes his Willingness to, and Approbation of Peace, and yet we are at the same time, as far from it, as we were before.

Wherefore it seem'd absolutely necessary for me to Enquire, What is meant by *this* Peace? And not only what Peace it self means, but what every particular sort of People *mean by it*, and why they all pretend to it, and yet so few pursue it.

The Ways of Men are right in their own Eyes, says the Scripture, and, in this particular, we find it true; for this Scandalous Practice is General all over the World.

Who has Talk'd more Loudly, and Boasted more in all Publick Memorials to Men, and *To Deums to God*, than the King of France of his Glorious Intentions, *to give Peace to Europe*.

What does the King of Sweden Prosecute, in the most Inveterate Manner, the King of Poland for, and refuse the Mediation of those very Princes, that put him in a Condition to Defend himself? For what does he set up a Sham King, and Crown a Subject in the Sight of his Sovereign, *but to give Peace to the North*?

Why does the Emperor resolve to prosecute his *Hungarian Subjects* with the utmost Severities of War, and refuse to Confirm to them,

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those very Privileges, which (they say) he Swore to in his Coronation Oath, but to settle the Peace of Hungary ?

Why does the King of France ruine Italy, and Demolish the Duke of Savoy ? Foment Rebellion in Bavaria, Oppress the Dukes of Mantua, Modena, Parma, &c ? Wheedle the Swiss, Bully the Genoese, and Bribe the Pope, but all to Establish the Peace of Italy ?

For what is the Spanish Inquisition carried on, with all the Cruelty and Clandestine Fury of Hell, and Arbitrary Ecclesiasticks, to a degree, that even the Catholick Countries themselves, can very few of them admit of, but only to maintain the Peace of the Church ?

Why did the Duke of Bavaria take Arms in behalf of France ? Ruine and Ravage Swabia and Franconia, Seize on five Imperial Cities, Invade Tyrol, Plunder Augsburg, and Threaten Vienna, but the better to Settle the Peace of the Empire ?

Thus Peace being the most Glorious End, is made the most Specious Pretence ; and all the Villainous Practices of Life, are Sanctified in their Outsides, at least, by the false Colours put upon them ; as Whores that Murther their Infant Children, go to be Hang'd in White, to signify their Innocence.

To bring this nearer Home, let us Examine a little, how it can be possible, that these Contraries in Design, can agree in Pretence : Here is Whig and Tory, Church and Dissenter, High-Church and Low-Church, Furant and Non Furant, Jacobite and Williamite, Nonconformist, and Occasional Compiler, and all these are for Peace ; all of them Applaud our last Paper, and say, Amen to the Exhortations to Peace ; all agree we are undone without Peace, every Body says they are for it, and yet no Body practises it,

On these Factions Whigs, says Sir L——d, if they were all Hang'd, we should have Peace.

There is no Peace, says my God, to the wicked, says the Eloquent Mr. B—— when Preaching upon Peace, he Exhort'd his Hearers to have nothing to do with the Men of this Generation, meaning the Low-Church-men, as he afterwards Explain'd himself.

Peace, says another City Statesman at S——'s Coffee-house, What Devil breaks the Peace ? Does not the Dissenters make Schisms in the Church, and the Low-Churchmen Factions in the State ? We should all be at Peace, if they were not

for them ? And we shall be all at Peace when the Power, Places and Trust of the Government are taken out of their Hands, and we are Deliver'd from the Tyranny of Moderation.

Yet higher ; when we come to the Unhappy Debates between our two Houses of Parliament, Arguments, Messages, Conferences, Addresses, they are all full of this Word Peace, the Publick Peace, the Good Understanding between the Two Houses ; and thus they run to the widest Misunderstandings ; and even thus did King and Parliament go on Talking of Peace, till they drew the Sword of Civil War, and fill'd the whole Nation with Blood and Confusion.

Unhappy England ! How many Faces art thou Painted with ? In how many Colours dost thou appear ? How art thou Destroy'd by those that pretend to support thee, and Civil Ruine brought about by the Clashing, Contending Enquirers after Peace ?

How are we daily Amus'd with Talks of Peace ? Meer Shadows of it, when the Bottom is Blood and Destruction ?

What was our Occasional Bill brought into the House of Commons for, but to bring us all to Peace ?

Why offer'd to be Tack'd to a Money-Bill, and the Dangerous Experiment made, Whether losing the Money-Bill, breaking up the House, Disbanding the Confederacy, and opening the Door to the French, might not have been for the Interest of the High-Church ; but that the Protestant Religion, being suppress'd, French Power, and Roman Catholic Christianity might have liberty to set about the Great and most Desirable Work of bringing us all to Peace.

And in this Sense the Author must allow our Tackers are very Justly call'd, MEN OF PEACE.

The Pretensions of Peace, are equal in all Parties ; Peace is like the Gold about the Pill, glitters, smooths, and covers the Dark side of a Compound, made up of several sorts of Poisons.

High-Churchmen, have all the rest under their Feet.

Jacobites, Was the Line Restor'd.

Passive Obedience Men, was Tyranny and Power all their own, would all be Men of Peace.

And yet the Author of this presumes to tell them, he has liv'd to see the Wheel of Humane Vicissitudes turning about in its usual Revoluti-

on ; give every one of these their Ascendant, and yet they are as far from Peace, as ever they were, even among themselves.

Infinite Divisions and Subdivisions Oppress this Nation even in Church and State.

In Convocation, Upper-House and Lower-House.

In the Church it self, Coward, Asgil, To-land, Atheists, Deists, and Innumerable Heretics abound.

In the very Denomination of the Church, High and Low Church, Zeal and Moderation, maintain Unnatural Feuds.

Non Furant Faction.

Abjuring Schism, leave it yet undetermin'd, who are, and who are not of the Church of England ; and as if all these were yet too few to remove us farther from Peace, Innumerable Occasions are daily taken to widen the Unhappy Breaches of the Nation.

In the State there is still a Crowd of Contending Parties ; and the Interest of one, merely for Interest sake, eternally supplanting and excluding another, yet all for Peace.

The hateful Names of Dissension, which ought rather to be Buried in Oblivion, are reviv'd and encreased, to the Widening our Breaches, and Encreasing the Unnatural Feuds.

It remains to Examine, what this Peace is I mean, and which so Earnestly and Passionately I recommend to the Nation ; and that I may satisfie all Men that Enquire after it with a Zeal to promote it, what it is, and where to find it, and let you know I am not at a loss to Describe it ;

Take it in its General Terms, briefly thus.

Peace, in its own Nature, may be understood, as it concerns Religious Matters.

As it concerns Civil Affairs.

In Civil Affairs, 'tis Peace of-

Families.

Parties.

Nations.

The Second of these, is the Peace I mean ; and with respect to this Peace, I Describe that to be Peace, which consists in a free and willing Assent to the Currency of Justice, the Enjoyment of Property, the Freedom of Natural, Civil and Religious Rights, and the just Superiority of the Laws ; Peace with Liberty, Peace with Truth, without Envying or Oppressing one another ; free from Reproaches and Repre-

nings, fill'd with Charity and Kindness to one another, and United in all just Methods of Protecting and Defending one another from Publick and Foreign Dangers.

They are Men of Peace, who promote this General Temper in the Nation, they are the Men we ought to Choose, to represent us in Parliament ; these are the Men that will keep us under God from all sorts of Foreign or Domestic Tyranny ; that Wisely hold the Ballance between Contending Parties, and prevent the Eagerness of Hot Men, on either side, running us on to Irrecoverable Confusions ; Her Majesty will have no reason to Caution such as these to avoid trying Practices upon the Nation, and running us upon Dangerous Experiments, a thing I have yet a Word to say to, in time and place convenient.

These are Men of Moderation in the Abstracted Sence, such as will always heal, never hurt us ; in vain are all our Pretences to Peace, while we seek the Ruine, Supplanting and Undermining of one another.

Shall Men pretend to Peace, that are too Venturing the whole Nation at a Task, and make one Dangerous Experiment upon our General Good ? These are like Hair-brain'd Gamesters, that Venture their whole Inheritances upon the Caste of a Dye, and put Chance into Possession of all their Felicities.

Nor can Men of Persecution, be Men of Peace ; the Different Springs from whence those things proceed, causing such an Eternal Contradiction in their very Natures, that it is impossible Men of Persecution, can be Men of Peace. Of which, more in our next.

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